

the EPISCOPALIAN

DECEMBER 1961

Bench Seat



- HOW CHRISTMAS MUSIC GOT THAT WAY
- WHAT'S YOUR R.Q.?
- J. B. PHILLIPS, ARTHUR LICHTENBERGER

Is God like Father Christmas?

by J. B. Phillips

OF COURSE if God is really such an easy-going person as Father Christmas, there is no sense in Christianity at all. All the fuss about God's sending His Son into the world to die for our sins and bring us safe to heaven is much ado about nothing.

Yet it is at least possible that God is really highly dangerous. If He is absolute goodness and purity as well as absolute love, it is quite reasonable to suppose that in His immediate presence evil cannot live for a split second. A bright light destroys darkness, a blazing fire destroys cold, an antiseptic destroys germs, not because they are in a furious temper about it, but because it is their nature to do so. It is perfectly reasonable to suppose that God means instant death to every form of evil by reason of His very nature. And that is a pretty alarming thought.

This is really what all the "fuss" is about, and the question which every serious religion has to answer is this: "How can man, who knows very well that he is infected with evil, safely approach God's presence—to which he is being inevitably carried nearer, every day of his life?" The old-fashioned word "salvation" means simply the state of being made safe, and that is precisely what the Christian gospel offers. It means that imperfect and sinful man can exist safely in the blazing radiance of God's perfection. It means that he can safely regard God as his friend and heaven as his home.

The method God chose to make this salvation possible was briefly this: He came personally to this world some nineteen hundred years ago by being born into it as a human baby, and He was known as Jesus Christ. He lived over thirty years of successful resistance against the forces of evil (which naturally made the most of this unique op-

portunity); He did a great deal of good and taught people unforgettable facts about themselves and about God. Then He deliberately allowed the forces of evil to close in upon Him and kill Him. It is as though He said: "I, though I am God, am also Representative Man. I am sinless, but I am going to allow evil to run its inevitable course in my own person—and that will naturally mean death." (It is impossible for us to imagine the courage involved here, because we cannot really conceive the frightful repulsion that God must feel in allowing evil actually to touch and kill Him.)

So HE DIED. It looked a bit like a martyr's death, but it wasn't. It was the Representative Man paying the price of mankind's evil, which is always, sooner or later, death. What makes it such a unique and important happening is that the Representative Man was in fact God Himself.

So great was the vitality of the man who had never sinned that death had nothing with which to hold Him. Within three days He was demonstrating the fact that He was alive, in broad daylight and in the open air, not once but again and again!

And here is the gospel, or good news. Before Christ returned to resume His position as God, He instructed His followers to tell the world that any mortal man who turned from his self-centered way of living and honestly entrusted his life to Him, could freely and fearlessly approach God as his Father, and could look forward without misgiving to heaven as his ultimate home.

We can choose—either the imaginary God like Father Christmas, or the real God, who has personally, at great cost, made it possible for us to be safe and at home in His presence.

the

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FOR YOUR INFORMATION

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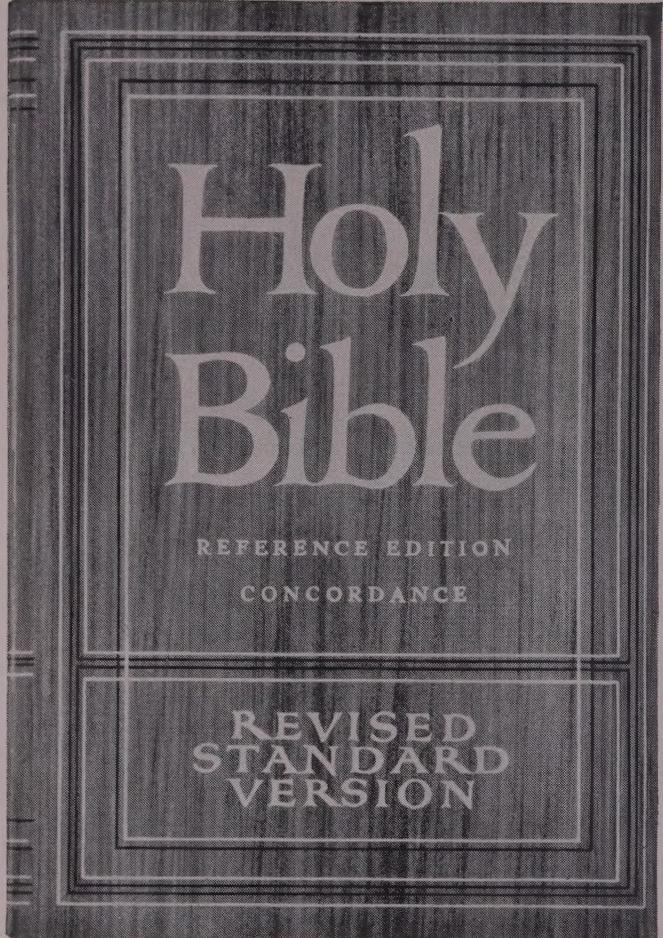
THE COVER DESIGN by Walter Miles reminds us that one of the most joyous seasons of the year—Christmastide—is about to take up our attention. The symbolic bells announcing the birth of the Prince of Peace have some days to wait before they peal. These are the days of Advent, which begins December 3—a period of thoughtful preparation for the birth of the Saviour. This year these days should be more thoughtful than in many years past, for even Santa's commercial cajolings cannot cover up the worst political crisis so far in world history.

ADVENT and the other seasons of the Christian Year are shown in color in this issue in THE EPISCOPALIAN's special Church Calendar. We began this kind of calendar last year, and received so much favorable comment on it that we are repeating the basic idea, with helpful modifications in design and color, on our center spread.

WE ARE HONORED this year to have three Christmas messages instead of one. In addition to the timely message of the Presiding Bishop on page 5, we have the words of the great English writer, J. B. Phillips, on page 2, and the thoughts of an anonymous Liberian Christian on page 5.

OTHER COVERAGE of this great season of the Church includes David Hirsch's photostory, "The Two Faces of Christmas," page 6; "Christmas Music and How It Got That Way," by New York *Herald Tribune* editorial writer and record reviewer Herbert Kupferberg, page 17; and a special essay by George F. Tittmann, rector of the Church of the Holy Spirit, Lake Forest, Illinois, and editor of the *Overseas Mission Review*, page 20.

WE WOULD LIKE to identify two of our authors in last month's Convention issue: the Rt. Rev. Frederick J. Warnecke, author of "We Have But One Mission," is Bishop of Bethlehem; Miss Karen J. Kelly, author of the Youth Weekend story, is a young Episcopalian who is a public relations writer in Detroit.



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Because of the interest shown in THE EPISCOPALIAN's special Christian Year calendar last year, we are having extra copies of this year's calendar printed. As long as the supply lasts you may order extra copies of the 1961-1962 calendar at 15 cents apiece, postpaid (one to five copies), and 10 cents apiece, postpaid (six copies or more). Check or money order must accompany order. Please send to: CHURCH CALENDAR, 44 East 23rd St., New York 10, N.Y.

Sing a New Song

Above all else,

Christmas means that God is at hand. He is with us. Christmas is not simply one day out of three hundred and sixty-five. It is true, of course, that the day after Christmas we all go back to work, some weary and heavy hearted. We read the statistics of the dead and injured on our highways; we are aware again, after a brief respite, of how precarious the world's peace is; we glance anxiously up at the sky to see what new thing is circling there. The tree begins to droop, the wreaths to fade. It will be a long time until December twenty-fifth comes again. But once we have made room for Christ in our lives, the fact of Christmas is with us every day—the fact that God so loves the world that He comes into it. And having come, He does not go away.

This is what Christmas means to Christians. Jesus of Nazareth, a first-century man who lived in Palestine, was nevertheless "God of God . . . who for us men and for our salvation . . . was made man." This is what God did in Christ. When

He came, it was not to inaugurate an annual celebration when good-will and a spirit of generosity might abound for a time. God came into the world to lead us out of our frustration and helplessness and despair. He comes now, as He came that first Christmas, "He comes, and loves, and saves, and frees us."

Arthur Lichtenberger
Presiding Bishop

In the Loma tongue, from the interior of Liberia, West Africa, come these words, appropriate to this season.

Whoever on the night of the celebration of the birth of Christ carries warm water and a sleeping mat for a weary stranger,

gives wood from his own fire to a helpless neighbor,

takes medicine to one sick with malaria,

brings words of peace to one who is bound with fear,

gives good food to children who are thin and hungry,

provides a torch for a traveler in the forest,

sings a new song for the young people dancing under the stars,

visits a timid friend who would like to know about Christ,

whoever does these things will receive gifts of happiness greater than that of receiving a son returning after a long absence, so that though he live to be so old that he must be helped into his hammock and someone light his pipe for him, and his wives and sons all die, so that he stands as a trunk stripped of branches,

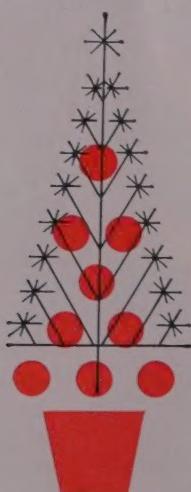
yet will life be sweet for him, he will have peace, as one whose rice harvest is great, and who hears his neighbors praise the exploits of his youth.

So will you receive happiness if you do these acts of love and service on the night of the celebration of Christmas, the birth of Christ.

From *The Messenger*, Diocese of Southern Ohio, January 1961.



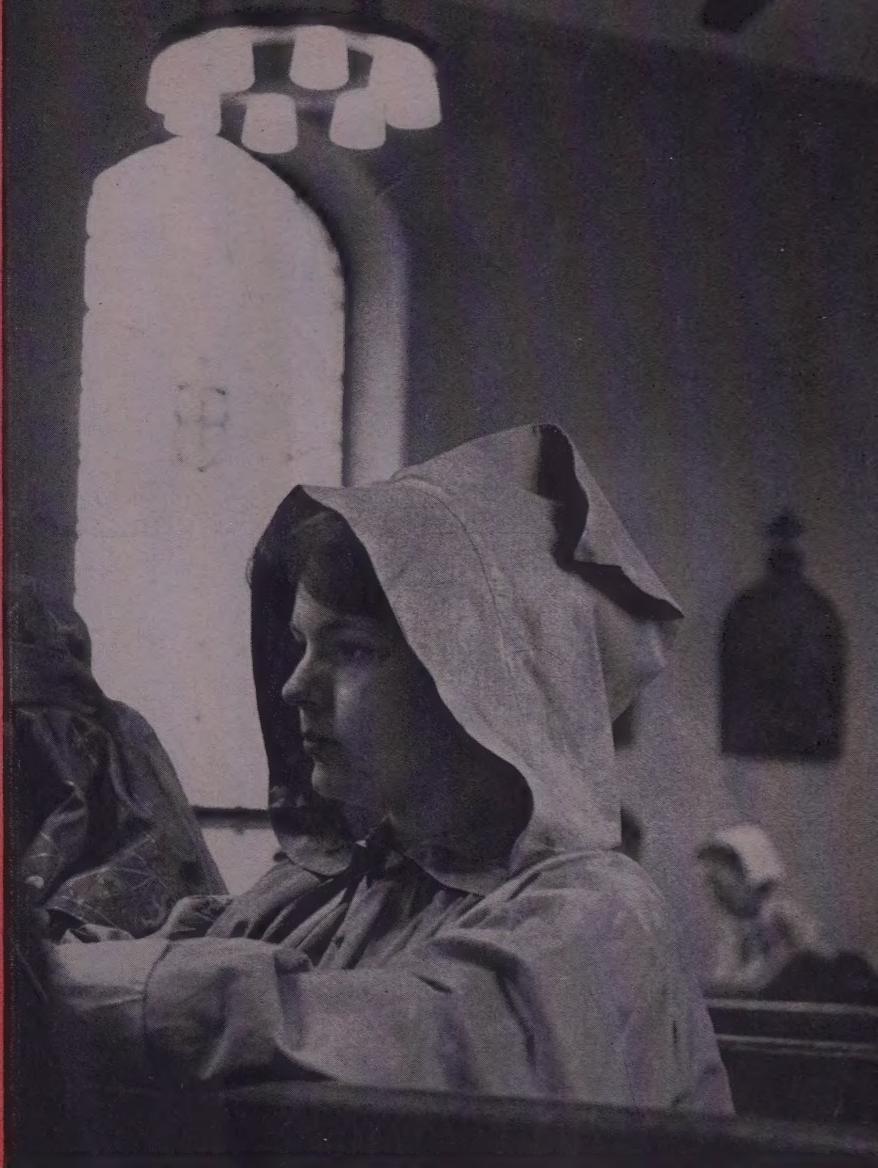
The cheer of Christmas is reflected in the face of a senior who plays the part of a mouse in a skit put on by her dormitory.



The Two Faces of Christmas

BOTH GAY EXPECTATION and somber reflection are found on the faces of the some thirty-five girls at St. Mary's-in-the-Field, Valhalla, New York, each Christmastide. The first mood is evidenced during the decorating of the Christmas tree, the Christmas skits, the present-giving, and the traditional trip to St. Mary's Hospital for Children at Bay-side, Long Island. The second accompanies the decoration of the crèche, the traditional Christmas pageant, and the midnight Eucharist on Christmas Eve (see photostory which follows on the next seven pages).

*Girls at one of the
boarding schools run
by the Episcopal Sisterhood
of St. Mary reflect on
the meaning of Christmas.*



The solemnity of Christmas is reflected by narrator of the Nativity pageant. Cast and audience go to chapel after play for the benediction.

The school's history dates back to 1854, when it was founded by Mrs. William Richmond as a home for unfortunate women in New York City. In 1865 it was taken over by the Sisterhood of St. Mary, the first Episcopal community for women in America, and was changed into a home and school for teen-age girls with special problems. It was moved to Valhalla in 1924.

As one of St. Mary's-in-the-Field's publications states, "Teaching methods, social agencies, psychotherapeutic techniques, medical treatment, even children's problems,

change with the years, but the principles of religion and love of God and our neighbor never change. We recognize the importance of keeping up to date with all the advances science has to offer us, but I trust we will never become so scientific that we forget we are a part of a family."

The sisters, because they do not have regular working hours or days off, can devote themselves to the students both by their example in a life of prayer and penitence and by fulfilling the true meaning of sisterhood—"We are all part of God's family."

The Two Faces of Christmas



The Sister Sacristan (left), in charge of decorating the crèche, pauses a moment to straighten a candle in front of the Virgin and Child, while another sister (above) and several students search through boxes of old decorations and make new ones for the tree.

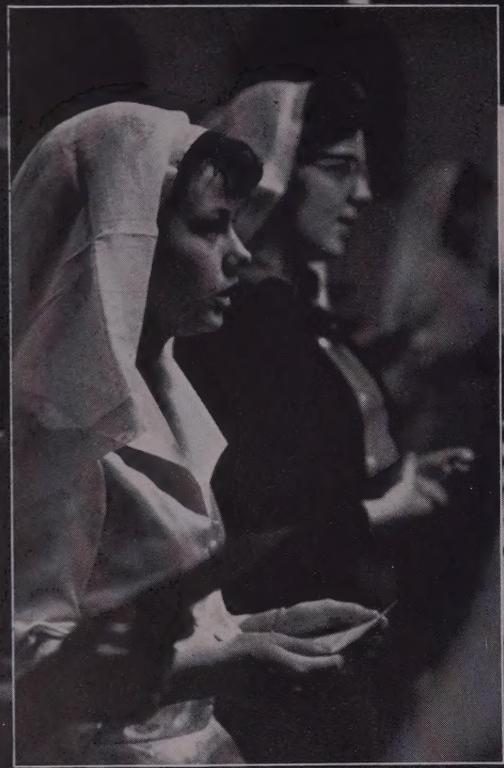


The Christmas pageant begins with a costumed procession from the dormitory, led by a senior portraying the Virgin Mary. Parents, friends, nuns, postulants, and

novices watch the procession, then follow it to the auditorium where they are greeted by the former Superior who wrote this traditional pageant (see below).



Sister Juliana, former Sister Superior, returns to see pageant she originated.





Santa Claus is a masked and pillow-stuffed friend of one of the sisters. Each girl receives presents from

Santa at the Christmas celebration—either from her family, or from the sisters and friends of the school.



On Christmas Day, the girls make an opening for the Superior and other sisters to enter the gymnasium for presentation of gifts at the tree. At right, a sister admires a student's present.



Two seniors (upper left) sing the Introit at the midnight Eucharist along with their schoolmates (below) in the school chapel.





Left, Beatnik Mouse and Prophet Mouse in last-minute conference. In dormitory play, Beatnik is converted and in turn converts the cat. Above, at St. Mary's Hos-

Sister Mary Gregory holds a sick child during caroling at Hospital.

pital, where students go to sing Christmas music to the sick, the entertainers are themselves entertained by little Therese Garabenti, daughter of a former patient.

After visiting wards, the students from St. Mary's-in-the-Field sing carols to patients at the Long Island Hospital.



What Is Your R.Q.?

By LOUIS CASSELS

We American Christians rank high in our general I.Q., but we are largely a group of literate illiterates as far as our religion is concerned.

THE RECTOR had always thought of the Aldersons as a fine young Christian couple.

They were, in his favorite phrase, deeply involved in the life of the parish. Bill was an usher and a perennial chairman of the Every Member Canvass. Last spring he had been elected to the vestry. Sue was active in the women's organization, and taught a class of third-grade girls in church school. Practically every Sunday morning you could see the Aldersons and their three children in their usual pew for the family worship service.

Recently there was a death in the Alderson family, and the rector came to call. He had visited the Aldersons many times to discuss church projects, but this was, he realized, the first time he had ever had occasion to talk with them about the meaning of Christian faith.

He could hardly believe his ears when he heard Bill saying, "I don't believe in life after death." When Sue broke in to say that she certainly did, the rector's relief was short lived. For it turned out that Sue believed in reincarnation. Both of the Aldersons seemed genuinely surprised when the rector told them that the whole Christian religion is based on a firm and specific belief in resurrection and life eternal.

If the Aldersons were an unusual case, their badly shaken rector might be left to brood alone over the religious illiteracy that caused their faith to fail them at the time they needed it most.

But the Aldersons are *not* unusual. They are typical of millions of Americans who have become church members during the postwar "religious revival."

Sensitive pastors have long known that a great many adults were joining churches with minimal understanding or acceptance of Christian doctrines. But recent surveys reveal that the problem is even more widespread, and more serious, than anyone had suspected.

Of several studies which document this conclusion, the most comprehensive is one conducted over the past four years under the direction of the Rev. Roy W. Fairchild, head of the department of Christian education at San Francisco Theological Seminary, and the Rev. John Charles Wynn associate professor of Christian education at Colgate Rochester Divinity School and chairman of the family life committee of the National Council of Churches.

Trained researchers working under their supervision interviewed more than a thousand Protestant families from all parts of the United States. This was not a superficial opinion poll. The researchers conducted depth interviews with each person to find out why he went to church, what his religion meant to him, how well he understood and how fully he subscribed to essential Christian tenets.

The findings have been published in a volume entitled *Families in the Church: A Protestant Survey* (Association Press, \$5.75). They are, in the authors' word, "sobering."

It must be emphasized that the people interviewed were *not* a representative cross section of American church membership. They were a select group, unusually active in the life of the parish, faithful in church attendance, movers and shakers in church organizations. A great many were church school teachers and parish officers. Most were above average in general education and economic status.

From such a group, if anywhere, the authors note, "we might have expected an unusually enlightened response to the Christian faith.

"But this we did not find. They seldom displayed any sure grasp of the distinctive elements inherent in Christianity. [The dominant characteristic of their replies was] vagueness and confusion about the church and its beliefs. It was not uncommon for them to reveal some embarrassment about any religious tenet or practice that made them seem or feel different from their neighbors."

Misunderstandings about specific Christian teachings—even the most basic affirmations of the Creed—were rife. Relatively few seemed to think of Christianity as a religion with a well defined body of theological doctrine, or even as a particular way of looking at man, his destiny, and his relationship to God.

"For many, if not most, the Christian faith was either coincidental with moralism, or else about the same as communion with nature. 'The American way of life' was frequently mentioned in the interviews as synonymous with their religious faith. One parent, phrasing it for many, asked: 'What's the difference between being a Christian and being an American? Is there any difference?'"

There was a prevalent view that it is important to have faith but that it doesn't matter greatly in what or in whom. One adult put it this way: "If you can have the faith that things are going to work out all right, I think you can work toward better things."

Even among those who were able to verbalize Christian

doctrines, there was a general lack of comprehension of the relevancy of these teachings to the human condition. "Only half, or just an edge over half, were able to relate to personal life any understanding of the historic meanings of the Christian faith, its events, and their meaning."

Why did they join churches, attend them faithfully, and work hard to support their programs? Their answers showed that relatively few looked upon the church as a redeeming and redemptive community of faith, a fellowship of believers, or the Body of Christ. For the vast majority, the church was simply an institution—more specifically, "a building with an employed staff and a scheduled program . . . engaged in the same basic business as other character-building agencies."

"Some frankly defined their reason for coming into the church as wanting to have 'a sense of belonging.'" Others spoke of wanting to get their children into "wholesome activities." Many gave their time and effort to the church in the civic-minded belief that it is "a good thing for a community to have—like substantial banks, swim clubs, or a city dump."

There is more, much more, melancholy reading in this report.

But the foregoing excerpts are perhaps sufficient to support the authors' conclusions:

"The survey graphically showed how much additional Christian education is needed today by even the active adults of our parish churches."

Departments of Christian education in the Episcopal Church, both at the National Council and diocesan levels, have long been aware of the need for stronger programs of adult religious training. Parishes have been offered superb curriculum materials for such programs in the six volumes of *The Church's Teaching Series*, published by Seabury Press. Many parishes have started to use this, or other, materials in Sunday morning adult discussion groups, or in occasional parish life conferences.

ALL THIS is good, but those who are most deeply involved in our present adult education efforts are the first to admit that they are not enough. Discussion groups tend to become occasions for pooling ignorance rather than acquiring real knowledge and insight into Christian teaching. The intensive but brief experience of a parish life conference can do little more than start an adult on the road to serious religious inquiry.

The great and urgent need, dramatized by the Fairchild-Wynn survey, is for a well organized adult religion program in every parish. If this is to be effective, it must include real working courses of study with regular class periods, competent teachers, textbooks, homework—yes, even quizzes.

Among the Episcopal churches doing something about this is St. John's, Bethesda, Maryland, a large suburban parish in the Diocese of Washington, D.C., which has just launched such a program.

The pattern, while neither unique nor revolutionary, is

WHAT IS YOUR R. Q.?

worth noting because it is simple and widely applicable to other Episcopal parishes. The adult class meets in the parish hall each Wednesday night at eight o'clock and lasts for an hour and a half. It is taught by the rector, the Rev. William A. Beal. The subject matter for the first twelve-week course, ending just before Christmas, is the life and teaching of Jesus. Each student is provided with a textbook, a syllabus, and a list of additional readings. Attendance records are kept. Although all adults in the parish are welcome, it has been made very clear that no one should enroll unless he is prepared to go the route and put in some real work.

The response has been excellent. Scores of adults tried to sign up for the course on the basis of an advance rumor that it would be offered, and before there was any formal announcement of the plans.

There is no reason to doubt that there would be a similar response in other parishes. The readiness of American adults for serious study is proved by the fact that millions of them are taking difficult secular courses in everything from art to archaeology in night-school classes, through correspondence schools, or by television.

That this adult hunger for learning also extends to religion was made abundantly clear by the Fairchild-Wynn

survey. Time and again, the respondents expressed a plaintive wish that their churches would make fewer demands on their time for purely institutional activities, and give them more opportunities for systematic study of religion.

No parish should attempt to answer the second part of this wish without taking cognizance of the first. "Finding time" has become one of the most urgent problems of American families, particularly church families, who are harassed far more than many pastors realize by an endless rat race of parish projects which have little or no relation to spiritual growth. If a parish intends to do something worth while about adult education, it must begin by pruning out a great deal of the busy-work activities which now clutter up its overloaded program.

This applies to clergymen even more than to laymen. In most parishes, the clergy will be the only teachers with the kind of theological training necessary to conduct a sound adult course in religion. Preparing and teaching a weekly class will take a lot of time, and no pastor should be the least bit abashed about informing the parish that, in order to do this, he must cut out some of the committee meetings and other less essential inroads on his day.

It is worth remembering, in this connection, that our Lord devoted more of His time to teaching adults than to anything else.

There is no record that He ever conducted a building fund drive, or presided at a bake sale. ▲

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and how it got that way

by **Herbert Kupferberg**
New York Herald Tribune

A young music critic for a British newspaper told his readers one Christmas that he was going to leave London because the only music he could hear was "Venite Adoremus"—"More generally known," he said, "as 'Ow, cam let huz adore 'Im.'" The young critic was named George Bernard Shaw, and this happened a long time ago—in 1889, to be exact.

In the same vein, and at the same season, Shaw wrote: "Like all intelligent people, I greatly dislike Christmas. I shall fly from it all tomorrow or next day to some remote spot, where nothing worse can befall me than a serenade from a few peasants, shyly proffered, not advertised, moderate in its expectations, and soon over."

From this, you gather, Shaw was not an enthusiast for Christmas music. True, he went to hear the regular Christmas performances of Handel's "Messiah," but he criticized the way it was done, and as for carols, noëls, hymns, and waits, the fewer and farther away, the better.

Shaw, mind you, arrived at his views without ever once hearing the likes of "Rudolph the Red-Nosed Reindeer," or "I Saw Mommy Kissing Santa Claus." He didn't know that Bing Crosby's recording of "I'm Dreaming of a White Christmas" would sell 13 million copies at 98 cents apiece. He was unaware that eager songwriters would wrack their brains and their pianos annually trying to devise the new

Christmas hit of the year. He little suspected that there would some day be a hundred different versions of "Silent Night."

We who do know these things sometimes think they only go to confirm the Shavian views. There is a lot of Christmas music to be heard, and not everybody likes it all—which may be something of an understatement.

If St. Francis Had Known

In fact, it is possible that St. Francis of Assisi, who is generally credited with having got Christmas carols started, might have had second thoughts if he had known it was all going to lead to "Santa Claus Is Comin' to Town." Incidentally, to say that St. Francis, who

CHRISTMAS MUSIC

flourished around 1200 A.D., helped to bring Christmas music into being, doesn't mean that nobody celebrated the Nativity in song before that.

The first Christmas song was sung, we are told, by the angels: "Glory to God in the highest, and on earth peace, good will toward men." The words of their song have come down to us in the Gospel according to St. Luke, but, unfortunately, not the music. Many great composers since then have set those words—"Gloria in Excelsis Deo"—and some of the settings are quite angelic. But what the original heavenly melody was, we shall never know—at least on earth.

Similarly, we don't know what music the very first Christians sang—those who observed the first Christmases in catacombs and caverns, who celebrated the Nativity in secret. We know that they sang, for men of all faiths and all epochs have always sung at moments of exaltation. In the year 129 A.D. a certain Bishop of Rome by the name of Telephorus in a decree to the faithful ordained: "That on the holy night of our Lord and Saviour they do celebrate public church services, and in them solemnly sing the angels' hymn." But the music of those early Nativity songs, if it ever was written down, is lost.

Over the centuries not everybody has liked Christmas music. Those who seem to have liked it least of all were the members of the English Parliament in the time of Oliver Cromwell. In 1652 they ordered that "no observation shall be had of the twenty-fifth day of December, commonly called Christmas Day." This effectively shut off the public singing of carols, and Bernard Shaw might have been happy had he lived just then. But it was one of the least enduring Acts of Parliament, and English carols in later years became some of the lustiest and sturdiest to be heard, as one might expect from a land that also celebrates the season with wassail and plum pudding.

A typical British seasonal song like "God Rest Ye Merry, Gentlemen" probably falls under the heading of festivity carols. Yet, there were—and are—plenty of other kinds, for Christmas

songs, despite their basic similarity of theme, soon began to display the same kind of variety as any other kind of songs. They could be festive, or religious, or pastoral—which was a kind the French favored—or even in the style of a lullaby—which became a German specialty.

A Time To Eat and Sing

Many times, Christmas carols were created simply by setting religious words and sentiments to the music of a flourishing secular song. Sometimes the words were highly secular indeed, as when a French carol called "Pour bien chanter Noël"—"To sing well of

ual stamp on their music. A little town in eastern France called Bourg-en-Bresse has produced a carol better suited than any other, perhaps, to the Christmas table. Bourg happens to have been always noted for its chicken and dairy products. Henry James, in one of his travel books, speaks with great affection of a delicious luncheon he once had in Bourg consisting only of soft-boiled eggs with bread and butter.

The "Carol of Bourg-en-Bresse," as it is called, tells how this particular locality saluted the word of the Nativity: "As soon as the town of Bourg heard the great news, they beat the drum to put everything in a bowl:



Christmas"—was taken over intact from a little ditty called "Pour bien chanter d'amour"—"To sing well of love." Perhaps the adapters comforted themselves by remembering that it's the thought that counts.

Sometimes medieval carols reflected not only national characteristics but the flavor of a locality as well. The French were particularly noted for their regional carols, and such districts as Burgundy and Provence put their individ-

chickens, sausage, ham, turkey . . . With such forces, we will sing well. Christmas is here . . . We shall have a good time. Welcome, welcome!"

Carols such as the Bourg-en-Bresse song and "God Rest Ye Merry, Gentlemen" are unusual in one respect. They are both old carols, traceable to medieval sources. Most people think all Christmas carols are old, perhaps because they've heard them so often. But this isn't so. For example, "Silent

"Night," which probably is the most inappropriately named of all carols, was written less than 150 years ago by an organist and a vicar in a little Austrian town called Oberndorf. Their church organ had broken down and they needed some Christmas music to sing in a hurry. So they wrote it themselves.

Many of the most famous Christmas carols were written in the nineteenth century, some of them right here in the United States. "We Three Kings of Orient Are" was composed by a clergyman named John Henry Hopkins, Jr., whose father had been the second Bishop of Vermont. "It Came Upon a Midnight Clear" was written in 1851 in Boston by Richard Willis and Edmund Hamilton Sears. "O Little Town of Bethlehem" has words by a clergyman named Phillips Brooks and music by an organist named Lewis Redner. It first made contact with the human ear in 1868 in the not especially holy city of Philadelphia, Pa. "Jingle Bells," which wasn't written specifically as a Christmas song, but nevertheless manages to get played a few times this season of the year, also is a nineteenth-century American product.

Behind the Song Plugger

So writing new Christmas music is an old American custom, and the song-plugger of today has an illustrious tradition behind him. Whether Christmas music is getting better or worse is, of course, another question. Grave suspicions that the latter may be the case are raised by such recent titles as "Here Comes Santa Claus Right Down Santa Claus Lane," "You're All I Want for Christmas," "That's What I Want for Christmas," and "That Christmas Feeling."

Most of these songs last no longer than the snows of yesteryear. Yet every now and then there is something like Irving Berlin's "White Christmas," which came along in 1942 and which seemed to express somehow the longing of families separated by war in that year. "White Christmas" has been around ever since; it is a steady favorite; and only occasionally does it have to face a real challenge, such as that offered by "Rudolph the Red-Nosed Reindeer," which made a fast getaway some years ago but which is

showing signs of falling off the pace.

This brings up the delicate matter of commercialism in Christmas music. Whatever the composers of "Silent Night" may have had in mind when they were setting down words and music near their broken-down organ, they weren't trying to make a fast buck on their tune.

Caroling Custom Dying

But times, alas, have changed. So have the people who sing Christmas carols in public. Nowadays one seldom meets carolers trooping from house to house warming the frosty air with their songs. Even the old custom of singing carols around the fireside, or the parlor piano, has begun to die out. Many people are as uncertain of the lyrics of the simple carols—to say nothing of the intricacies of "The Twelve Days of Christmas"—as they are of the second stanza of the National Anthem.

Even the worst enemies of Christmas carols will have to admit that the season for singing them is short, though concentrated. Record sales of Christmas music, for example, are practically nonexistent outside of November and December, but during those months amount to 20 per cent of total volume. Most of these records are devoted to the familiar carols, sung either by choral groups or by one of the popular singing stars of the day—each, of course, in his or her inimitable style. If you are fortunate you may come upon an old recording of Enrico Caruso singing the most operatic of all Christmas carols, Adolphe Adam's "Cantique de Noël." If you're unlucky, you may encounter a more recent record of a moppet named Jimmy Boyd piping "I Saw Mommy Kissing Santa Claus." Both of these are Christmas music.

Not all the music we hear at Christmas was written as Christmas music. Handel's "Messiah," which is so frequently performed at this season of the year, actually was begun in the month of August, completed in September, and performed for the first time in April. But Handel himself said later that as he wrote it "I did think I did see all heaven before me, and the great God Himself," and it has become the supreme piece of Christmas music, beloved even by pagans.



Even Shaw Loved "Messiah"

Which, in a way, brings us back to Bernard Shaw. He, too, loved Handel's "Messiah"—loved it so much that he kept complaining about the way that the choristers of his time performed it. They didn't put enough feeling and imagination into it, he said.

In one review he wrote: "'Unto Us a Child Is Born' was sung correctly. But in spirit and feeling it might have been the congratulations offered to any respectable suburban family on the latest addition to the nursery: one whose name could not by any stretch of the imagination be called 'Wonderful! Counselor! the Everlasting Father, the Prince of Peace!'"

Today, perhaps, we sing the "Messiah" better than in Shaw's time. Or, perhaps, we only think we do. In any case, we are still singing on Christmas—whether Handel's "Messiah," or a traditional carol, or some new tune sent hopefully forth into the world. For this Christmas Day, like all others, is a time for joy and a time for music: *Joy to the world! The Saviour reigns; Let men their songs employ.*

*A bittersweet commentary
on the American's Christmas.*

WE HAVE WITH

✳ Mr. and Mrs. Richardson A——, Jr., are in church tonight. For the first time in thirty-five years all the children are away, and for the first time in almost thirty-five years they have come to church other than on Sunday with the children.

They *think* they are here because they want to continue old, happy habits, and because many of those they will be seeing during the coming fortnight will also have come.

They are *really* coming because they are bored to the scalp with the emptiness of twentieth-century suburban life without children to care for. They are *really* looking for some assurance that the God who came at Christmas to die for them has some larger and continuing purpose for their lives.

✳ Mr. Arthur B—— is here. Since he became a widower he has been a pretty regular churchgoer, giving \$150 a year to his parish out of his \$40,000 income. He owns four crowded tenements no human being should live in. He won a "Best Citizenship" award from a friendly national association last year.

He *thinks* he is again in church because, as usual, it gives him a boost of mood, especially in all the mellow-ness of Christmastide.

He is *really* here because down deep he is guilty and tense. He longs for some assurance that God is merciful and will pardon and accept his miserable soul at last; also because in his guilty mediocrity he secretly fears people, and doesn't particularly care for himself.

✳ Mrs. A. Weymouth C—— is here. Her husband is at home trimming the tree. They are a popular couple, very popular; indispensable at all parties. They have four fine children after fourteen years of marriage. And they have worshiped God when it did not interfere with skiing or horses. But almost never on vacations.

She *thinks* she is here because she vaguely needs something called "spirituality" added to the almost neurotic pace of her Christmas time.

She is *really* here because she has been haunted lately by a terrible sense of being alone in the midst of those around her—not really loved or wanted by anybody. She has really come to make sure of the God whose name is "Emmanuel" ("God with us"), who came to die for her and will never abandon her, and that there are other people in her world whom He has made reliable as permanent friends.

✳ Jim D—— is here tonight, too. He is back from senior year at college. He went through church school until the ninth grade, then to boarding school, with chapel daily. In three and one-half years of college, he has been to church on his own exactly four times. He is majoring in social psychology. Once he was planning to go into the foreign service, but has accepted an office job with a big corporation instead.

He *thinks* he is here because parties and the younger set bore him, and he has some clinical idea of proving for sure that Christianity is only an irrelevant narcotic for the bourgeoisie.

US TONIGHT . . .

By GEORGE F. TITTMANN

He is *really* here because he has begun to sense already that human relations cannot be organized on top of untamed egotism, and that the Christmas God who was crucified might have something to say about what has to take place in people in order that there may be some kind of peace, something short of world suicide.

THERE ARE OTHERS here too, of course. Some are truly grateful, some consciously very near to the final meaning of Christmas. There are many who do not fit these satirical categories.

About whom are we in fact speaking? About *all of us human beings* as God sees us—in our mingled human glory and misery, our impulsive heroisms and corrosive self-centeredness. It is about *human nature* that we speak in these examples—the human nature that listened to Jesus and received His blessings, then sent Him to His death.

In our hearts or on our lips there are many reasons for our being assembled here tonight. But within each of us, there are better reasons; some we admit, many we cannot bear to face, others we have not yet learned to recognize.

Men will try to keep Christmas going as it is on the surface for the reasons they speak of easily and with customary sentiment. But Christmas will be forever because God means it for far truer and more wonderful purposes without which men really cannot live, endure, stay sane.

Some will as usual comment that it is in terrible taste

to speak thus in the gentle other-worldliness of this hour—in the same way they do not like to see children informed that Santa Claus is really Mother and Dad.

There is only one answer to those people, and to those who perhaps feel thus but will not say it aloud. The time will come for them, as it has for so many, when they too will be utterly fed up with the murderously egotistical ritual orgy of American Christmases. And they will come to see that Christmas is worth the trouble only because it is about the *absolutely undeservable love of God for us sinners in our profound unloveliness*. And because this is what Jesus Christ's birth is telling us all, they will want to say something, do something, organize and make sacrifices, to get this word to those nearby and around the whole earth.

There is really nothing more important, is there? And is there not something very limp and evil about how this enterprise is at the bottom of our budgets, worked at, stuck in when there is time, thought of seriously only when all else seems hollow?

The absolutely trustworthy God humbled Himself at Christmas-the-First as one of us. He came to win us, at killing cost, out of our pathetic, futile, suicidal egotisms, and start us loving Him and each other without pride or fear. *What a message given us to tell! O come, let us adore Him.*

P.S.: Any resemblance of these fictitious characters to actual persons is doubtless true but entirely coincidental.



From his book-lined office at the Morehouse-Barlow publishing company, Clifford P. Morehouse helps di-

rect production of a wide range of religious literature. He is vice-president and secretary of the firm.

MOREHOUSE OF

A Special Convention Report



If YOUNG Linden H. Morehouse of Painesville, Ohio, had not met a girl named Lydia Phelps, he might have been an architect or a zoologist. Instead he became attracted to the Episcopal Church, to which his wife was devoted, and founded one of the fine religious publishing houses of our time.

That was in 1870. By 1935 the firm had moved to New York City, where it is still located under the name Morehouse-Barlow Company. Some two months ago the latest chapter in the Morehouse family saga opened, when Linden's grandson, Clifford Phelps Morehouse, a vice-president and secretary of the publishing concern, became the second layman in the Church's history to be elected president of the House of Deputies of the Episcopal Church.

A vestryman of Trinity Church, New

York City, he has long been an active lay leader in Episcopal and interdenominational work. Mr. Morehouse has been a deputy to every General Convention since 1934, and was one of five Episcopalian appointed in 1956 by the then Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, to visit and study the Church of South India.

For many years a member of the Episcopal Joint Commission on Ecumenical Relations, he has represented the Church at a number of meetings, including world conferences on Faith and Order in Edinburgh, Scotland, in 1937, and in Lund, Sweden, in 1952. He was an official delegate to the Assemblies of the World Council of Churches at Amsterdam, the Netherlands, in 1948, and at Evanston, Illinois, in 1954, and is serving in the same capacity at the Council's Third Assembly in New Delhi, India, Novem-



As the newly elected president of the House of Deputies, Mr. Morehouse presides over the important debate concerning the Presbyterian unity proposal. Behind him is the Rev. Charles D. Kean of Washington, D.C., who is secretary of the Church's Joint Commission on Approaches to Unity.

KATONAH

by Thomas LaBar

ber 18 to December 6 of this year.

Born in Milwaukee, Wisconsin, on April 18, 1904, he was educated in the public schools there and at Harvard University, where he was graduated in 1925 with an A.B. degree. He received his M.A. degree from Marquette University in Milwaukee. During World War II he served as historical officer in the U.S. Marine Corps, taking part in the Peleliu and Iwo Jima operations in the Pacific theater. He is now a retired lieutenant colonel in the Marine Corps Reserve.

An ordinarily calm man with a keen mind and wit, Mr. Morehouse lives in Katonah, N.Y., with his wife; their three children are now grown.

With his long experience as an active layman, he moved smoothly into one of the most difficult jobs of a General Convention. Keeping order, ruling on knotty parliamentary questions, and

supervising the flow of legislation in the large and vociferous House of Deputies require unusual patience, skill, and determination, with a bit of humor thrown in on the side.

Mr. Morehouse displayed all these qualities, including his dry wit, during his initial stand in Detroit. The deputies' meeting room beside the Detroit River afforded a splendid view of passing maritime traffic, a fact that a number of the delegates regularly found distracting. Pounding the gavel for attention, Mr. Morehouse once suggested that a "boat-watching committee be appointed, thus relieving the rest of the members to attend to the business at hand."

In addition to the high honor accorded him by his Church, Mr. Morehouse has another event to make the fall of 1961 a significant time in his life: the birth of a sixth grandchild. □



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The Christian Year

T MAY BE a bit startling to have someone wish you a Happy New Year four weeks before Christmas, but this is when the Christian Year actually begins.

It needn't be so terribly confusing. Most of us are already accommodating two or three different annual cycles in our minds and lives.

Besides the civil year that begins on January 1, the United States Government and many businessmen have a fiscal year that begins July 1. All youngsters have a school year, and every family knows that for all practical purposes a new year begins in September when, vacations over, everyone settles down to work again.

Up until about two hundred years ago the matter was further complicated by the fact that New Year's Day was not January 1, but March 25. There was a certain logic in it, too. March is the beginning of Spring, when Nature starts a new year. Besides, nations were Christian nations in those times, and March 25 is the day of the Annunciation, when Mary was told of the coming of her Baby, and God's New Creation at that moment changed from hope to reality.

The Christian Year divides into two main sections, almost equal in length. The first half, *Advent* through *Ascensiontide*, deals with the life of our Lord. *Advent* prepares for His coming; *Christmas* commemorates His birth; *Epiphany* celebrates the recognition of Jesus as the universal Saviour; *Pre-Lent* prepares for *Lent*, which remembers His forty-day fast in the wilderness and His passion and death during *Passiontide*; Easter deals not only with His Resurrection but also with the forty days He spent with His disciples afterward; *Ascensiontide* commemorates His physical return to Heaven.

Ten days after Ascension, the second half of the Year begins with *Whitsuntide*, or Pentecost, which marks the beginning of the Christian Church. The Year then proceeds into the long *Trinity* season (about twenty-six weeks) which is the only season named for a doctrine. In *Trinity* we are symbolizing the long period of the Church's life under the guidance of the Holy Ghost, leading up to that final Advent when time shall cease.

The Christian year begins with the season of *Advent*, which is a four-Sunday period of preparation for *Christmas*. *Advent* has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming, and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming in our contemporary lives. It looks forward to His second coming and sets our gaze on the end for which all Creation is designed.

Advent always begins on the Sunday nearest St. Andrew's Day, November 30, not because it has any relation to St. Andrew, but because this timing makes a season of our Sundays before *Christmas*. The chief figure of *Advent* is John the Baptist, who came to prepare the way for the Lord.

Probably most people think of *Christmas* as a day, in spite of the revival of the old song about the "Twelve Days of *Christmas*." *Christmas* is a season—a lost season. In our commercial culture *Christmas* decorations go up and *Christmas* music begins to be played just after Thanksgiving. The result is that we have our *Christmas* during *Advent* and consequently lose both seasons. *Christmas* is psychologically ended by the time December 25 arrives, and the twelve-day period originally set aside for the commemoration of the Lord's birth sinks into a post-holiday vacuum.

The third season of the Christian Year is *Epiphany*, which begins January 6. This commemorates the first time anyone became aware that Jesus was a universal, not an exclusively Judaistic, Saviour. We call the occasion of this recognition *Epiphany* or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's world-wide significance we use the Magi, the "Wise Men" who came from the East following a star. We place them at the earliest possible time—they saw the star months ahead and arrived within a few days of His birth.

Sometimes you will hear *Epiphany* called "Old *Christmas*." This is because for many years, in the East, *Epiphany* included the *Nativity*. Most Eastern Orthodox Churches still celebrate *Christmas Day* on January 6.

THE CHRISTIAN YEAR 1961 - 1962

A Special Church Calendar

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
ADVENT						
3	4	5	6	7	8	9
1st SUNDAY IN ADVENT						
10	11	12	13	14	15	16
2nd SUNDAY IN ADVENT						
17	18	19	20	21	22	23
3RD SUNDAY IN ADVENT						
24						
4TH SUNDAY IN ADVENT						
CHRISTMASTIDE						
25	26	27	28	29	30	
CHRISTMAS	ST. STEPHEN	ST. JOHN EVANGELIST	WISDOM			
1	2	3	4	5		
FIRST SUNDAY CIRCUMCISION						
31						
61						
EPIPHANY						
6						
EPHESIANS						
7	8	9	10	11	12	13
FIRST SUNDAY AFTER CHRISTMAS						
14	15	16	17	18	19	20
SECOND SUNDAY AFTER EPIPHANY						
21	22	23	24	25	26	27
THIRD SUNDAY AFTER EPIPHANY						
28	29	30	31	1	2	3
FOURTH SUNDAY AFTER EPIPHANY						
4	5	6	7	8	9	10
FIFTH SUNDAY AFTER EPIPHANY						
11	12	13	14	15	16	17
SIXTH SUNDAY AFTER EPIPHANY						
PRE-LENT						
18	19	20	21	22	23	24
1962						

This image shows a comprehensive liturgical calendar for the Christian church. It is organized into twelve columns representing the months from March to December. Each column contains a grid of numbers representing the days of the month, with specific feast days highlighted in colored boxes. The colors used are red, green, blue, and purple, corresponding to the liturgical seasons of Lent, Ordinary Time, Advent, and Christmas respectively. The calendar also includes sections for Lent, Easter, and the Nativity, with their own distinct colors and structures. The feast days are labeled with their names and dates, such as 'ANNUNCIATION' on March 25 or 'Nativitas Domini' on December 25. The calendar is designed to help worshippers follow the liturgical year and its various feasts and observances.

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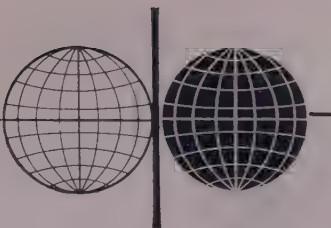
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RADIOACTIVE LOVE

The biblical commandment of "love thy neighbor" is undergoing a number of severe tests in these times of fear and fallout. None is more critical from the Christian point of view than the current controversy boiling in the nation's press over the moral point of whether a father should or should not share his family-size bomb shelter with his unprepared neighbors. • The debate quickly moved from the front pages to the pulpits late this autumn when *America*, a national Roman Catholic weekly, published an article by an associate editor, the Rev. L. C. McHugh, contending that a householder was morally entitled to use violence to repulse unprepared "panicky aggressors who applied crowbars to the shelter door." Father McHugh's ethical stand was promptly and sharply challenged by a number of Christian voices, among them being the family life committee of the National Council of Churches; the Indiana Council of Churches; the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D.C.; and Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations. • In replying, indirectly, to Father McHugh, the National Council of Churches' committee issued a statement declaring that "the fear of atomic blast and fallout, if it is allowed to panic families into merely selfish efforts to assure their own protection and survival, will harm us as truly as any physical disaster." Bishop Dun's blunt comment was: "This business of preparing people to push their neighbor's child out of the shelter, or even to shoot down a neighbor who clamors for admission, is the most utterly immoral thing we could do. I don't see how any Christian conscience can condone a policy which puts supreme emphasis on saving your own skin, without regard to the plight of your neighbor. It could be infinitely better to go down decently to the final end than to survive as a less-than-human creature."

SPOTLIGHT ON LAY READERS

Persons joining the ranks of the Church's 15,613 licensed lay readers after January 1, 1962, will face a new set of requirements for performing such duties. After considerable debate in the House of Bishops, the Sixtieth General Convention voted to revise Canon 50, which deals with the training and duties of lay readers. The main change concerns those lay readers "who would be assigned pastoral or administrative responsibilities in a congregation without an ordained minister." In effect, lay readers in this category will undergo a stiffer training course than was previously required for licensing. Another change is the striking out of the word "male" in the definition of those qualified to become lay readers. Thus in places like Alaska, where nurse-evangelists conduct services, women will be able for the first time to become licensed lay readers.

CHRISTIAN SOLDIERS

As numbers of young men and women answer President Kennedy's call to join the armed forces during this time of crisis, the need for chaplains has taken a sharp upswing. Episcopalians will be glad to know that many priests of their Church have stepped in to help. The Rev. Robert J. Plumb, head of the Church's Armed Forces Division, sent out word last August that twenty-five Episcopal chaplains were

SUBSTANTIAL GROWTH BRINGS PROBLEMS TO BE SOLVED



Grace Parish House, Jamestown,
North Dakota

Like many others throughout the Church, Grace Parish has experienced a substantial growth in membership, particularly in the Church School. Existing parish house facilities became entirely inadequate and classes had to be combined or crowded into the kitchen, parish office and rectory.

Plans for a new building were drawn, but funds were available for only 37% of the cost. Efforts to borrow from other sources were unfruitful, even though the balance was underwritten by pledges of the membership.

Application was made to the American Church Building Fund Commission for the necessary loan which was granted, thereby enabling the parish to sign the contract and proceed with the construction of the attractive new parish house pictured above.

Many churches seek similar assistance. The degree to which their needs can be met depends upon the response to the Commission's appeals for support toward the enlargement of its resources. Will you not include this cause in your annual giving?

The American Church Building Fund Commission is an institution of the Church founded by General Convention, and contributions for its work are deductible for tax purposes.

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needed for the expanding military services. This month he reports that twelve of these vacancies have been filled and that applications are coming in for the remaining thirteen, twelve of which are in the Army and one in the Navy. To date there are 104 Episcopal clergymen on duty with the armed forces, forty-two with the Army, thirty-six with the Air Force, and twenty-six with the Navy and Marine Corps. In addition eight are serving full time and eight are serving part time in veterans' hospitals. One of the chaplains is located at the South Pole, while another celebrates the Holy Communion over the hot sands of the Sahara Desert.

SUICIDE SQUADS

As world tensions increase and the emptiness of man's secularly-oriented life becomes more apparent, the suicide rate in dozens of countries is on the rise. Combating this grim tide are several Christian groups, including the Canadian branch of the Salvation Army, Swiss Protestant churches, and an international Episcopal organization known as the Order of St. Luke the Physician. Their chief weapon in the battle for human life is a surprisingly common object: the telephone. The workers offer spiritual aid and comfort on a day-and-night basis to persons



in distress. Posters such as the Swiss one in the photograph, reading "The Outstretched Hand—Phone 33 81 33 Geneva—Desperate? Can't stand any more?—Has your morale touched bottom? Call the Outstretched Hand," can be found in cities throughout Europe, Britain, the Near East, Japan, and the United States of America. • Recently the Order of St. Luke was credited by the West Berlin Radio with preventing hundreds of suicides in the last four years. Founded in England in 1947, the Order of St. Luke, a nonmonastic body, is dedicated to the ministry of spiritual healing. The Episcopal group, now headquartered in San Diego, Calif., promotes cooperation among pastors, doctors, and psychiatrists in aiding those physically and mentally ill. Members of the order include bishops, priests, physicians, psychiatrists, nurses, and other laymen.

EPISCOPAL TURNTABLE

Two new record albums were released recently by the Church's National Council. One, entitled "Island Rhythms," is by St. Just's Steel

Band. The fourteen selections played by the Church-affiliated boys' prep school in Puerto Rico is available for \$4.95 from the Church Mission House, 281 Park Ave. South, N.Y. 10, N.Y. Another album, issued in conjunction with the Episcopal Young Churchmen's songbook, contains folk songs, spirituals, and rounds from countries around the world. The four seven-inch, 33 1/3-rpm records may be purchased for \$3.75 from Cooperative Recreation Service, Inc., Radnor Road, Delaware, Ohio.

A SEASON OF UNITY

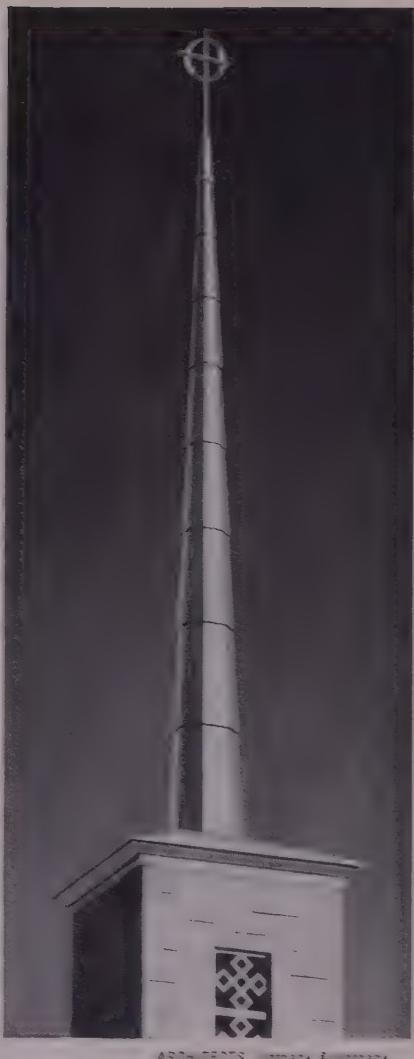
Autumn 1961 has been a season notable for the feel of Christian unity in the air. From the actions taken by the Episcopal Church's Sixtieth General Convention in Detroit, to the November 6 meeting between Episcopalians and Presbyterians in Washington, D.C., to the World Council of Churches' Third World Assembly now concluding its business in New Delhi, India, steps toward unity have quickened in pace and deepened in seriousness. • During the past few days some 1,000 leaders representing the World Council's 175 member churches have discussed and passed policy statements on social issues, international affairs, evangelism, and unity. Their concern with unity turns around such points as "What are the immediate problems to be faced?" "How fast can the churches go toward the goal of unity?" "How much unity of faith is necessary for church unity?" and "How are communion and unity connected?" • The Pan-Orthodox Conference, held last September on the Island of Rhodes, according to most observers, ended the isolation of many national Orthodox bodies which had persisted for twelve centuries, and demonstrated the essential unity of the Orthodox communion. • In Kansas City, Mo., the national convention of Christian Churches (Disciples of Christ) voted to enter into unity talks with the recently formed United Church of Christ and further voted to consider "any reasonable invitation" from other Christian bodies. A look toward the future indicates that this trend is going to continue. • Next year the first formal meeting between the Presbyterian and Episcopal churches to discuss a possible merger takes place. The year 1963 has been agreed upon as the time for an anticipated 350 churchmen from all parts of the world to meet in the Near East, under the auspices of the World Council of Churches, to discuss Christian unity.

PROJECT 2000

While most people are thinking of the new year ahead, the 17,347 members of the Girls' Friendly Society are busy planning for the next century. A program known as "Project 2000" was launched at the Church's Sixtieth General Convention in Detroit with the aim of developing the girl of the Twentieth Century into a mature Christian citizen of the Twenty-first Century. According to Mrs. Stephen G. Nichols, national president of the GFS, funds will be sought from private contributors and from national foundations to enact the new program which will, among other things, provide education and exploration in foreign lands for young girls in their teens; expanded opportunities in the creative arts, music, dance, and drama; and chances for girls to serve in needed areas at home and overseas. The GFS was founded eighty-five years ago in England. Two years later it was established in the U.S. under the sponsorship of the Episcopal Church. Today its 1,060 branches are spread through seventy-seven American dioceses and districts, while the world-wide GFS lists chapters in more than thirty nations.

ST. BERTRAM'S-ON-THE-BIAS

Sunday strollers along one of Mexico City's broad avenues were perhaps a bit startled recently to see a number of worshipers rush out of Christ Episcopal Church in midservice. It was not that the sermon of the rector, the Rev. Gordon T. Charlton, Jr., had driven them to



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flight. It was just that they thought one of Mexico's all-too-familiar earthquakes had struck. What had confused them was the erratic swinging of the central chandelier over the nave. • Old hands in the congregation kept their seats because they knew that for years "St. Bertram's-on-the-Bias," as one parishioner dubbed the church, has been sinking unevenly into the deep mud caused by an underground lake beneath Mexico's capital. To counteract this, the floor of the nave had been leveled and a guy wire attached to hold the central chandelier at a proper angle—that is, until the wire snapped during the service. Trouble is not new to the tilting church. Since 1894 it has weathered earthquakes, revolutions, and anticlerical campaigns to keep its doors open, as they are today, for those who wish to come in to worship God.

CRUISING DOWN THE RIVER

Old St. John's Episcopal Church of Milwaukie, Oregon, has moved before to keep up with the times, but never until recently by water. Its history, however, has been closely linked to the Willamette River, down which it is seen floating in the accompanying photograph. The first Episcopal Church building in the Oregon-Washington territory, the little



frame structure was built around 1851 after a pioneer Episcopalian, a Mr. Boys, rowed down the river to Portland in search of an Episcopal clergyman. He found the Rev. William Richmond, who had just come "around the Horn" in a sailing vessel. • The bell for the new church was a ship's bell supplied by a river captain. When the town began to grow at a point several miles away from the church, St. John's was moved on rollers by horse and parish power onto the main street. Now, 110 years later, a new church and parish hall are under construction in the rapidly expanding suburban neighborhood and Old St. John's, after a short cruise, stands on a new site a few miles down the river where it will be preserved as a historical shrine at Oaks Historical Park.

SIXTY-SECOND REPORT

Radio listeners across the nation may be a bit startled in the coming months to hear one-minute spot announcements dramatizing the work of the Episcopal Church. The Radio and Television Division of the National Council has prepared twenty-six such short programs and is currently placing them with stations in all parts of the country. Entitled "Work of Love," the series will tell the public what the Church is doing in various areas of social concern such as juvenile delinquency, dope addiction, and alcoholism.

► WOMEN FIGHT RACISM

If the power of some twelve million women is not to be underestimated, racial prejudice is in for a hard time during the next three years. Meeting in Miami Beach, Fla., this fall, the United Church Women, an organization affiliated with the National Council of the Churches of Christ in the U.S.A., voted to launch a three-year, nation-wide program to combat discrimination in every facet of our country's life. Marking the first time an interdenominational effort of this kind has been launched on such a scale, the project called "Assignment: Race, 1961-64" will be financed in part by a grant of \$66,000 from the Field Foundation. Plans call for the mobilization and training of volunteers through consultation and eight workshops held in different sections of the country. The goal toward which the women will be working: to assure all people, regardless of race, full participation in their local communions, in councils of churches, and in their communities.

► YOUTHFUL LEADERS

If it is true that the shape of tomorrow will be determined by the youth of today, Christianity is in for one of its greatest periods of self-examination, vigorous application, and ecumenical probing. In this young Episcopalians are playing a leading role. • At the invitation of the Episcopal Church's Division of College Work, the Lutheran Student Association of America, comprising college student groups of the six Lutheran bodies affiliated with the National Lutheran Council, will meet with the National Canterbury Association, consisting of Episcopal students on college campuses, for a joint study conference in August, 1962. • At the first North American Ecumenical Youth Assembly held recently at Ann Arbor, Mich., Episcopalians were numbered among the two thousand young Christians who discussed the theme, "Entrusted with the Message of Reconciliation." Episcopalian Philip Pavlik of Greenwich, Conn., a senior at Harvard University, was elected chairman of the United Christian Youth Movement, a participating body at the assembly. Among the speakers were the Rev. Edward H. Patey,

LET HIM LIVE WITH THE PIGS

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprosy, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

Christian Children's Fund can rescue and properly care for only as many of them as its income permits. Such children can be "adopted" in Formosa or any other of the 45 countries listed below and the child's name, address, story and picture with the privilege of correspondence is provided the donor. The cost to the donor is the same in all countries, ten dollars a month.

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The minor or "black letter" Holy Days listed are those recommended by the Standing Liturgical Commission; directions are given for using the optional Propers assigned to them, and also those recommended by the Commission for the Ember and Rogation Days, Wednesdays and Fridays of Lent, Wednesday through Saturday of Easter Week, and Thursday of Whitsun Week.

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canon residentiary of the Anglican cathedral in Coventry, England, and chairman of the first European Ecumenical Youth Assembly at Lausanne, Switzerland, in 1960; the Very Rev. John B. Coburn, Dean of the Episcopal Theological School, Cambridge, Mass.; the Rev. Richard L. Harbour, executive secretary of the Church's Youth Division, and lawyer William Stringfellow, noted Episcopal youth worker. • Another move in Episcopal youth work was made recently when seven Episcopal high school students, from as many different states, left for a year's study in Europe. Three have gone to Germany, two to Austria, and one each to Sweden and France. In return, eighteen youths from Europe, Asia, and Africa are starting twelve-month visits with Episcopal families in parishes throughout the U.S. Together with seven other religious groups, the Episcopal Church has participated for five years in this program, known as the International Christian Youth Exchange. The young men and women in the exchange live with a family and attend high school classes in their temporarily adopted country. In the Episcopal Church, a parish assumes the financial and spiritual responsibility for such an exchange.

FAMILIES AND DIVORCE

Two recent surveys have revealed some interesting facts about families and divorce. Sociologist Dr. Philip G. Sagi of Princeton, N.J., reported that religion provides a better forecast than economic status in determining how many children a young American couple desires to have. "Very religious Roman Catholics want four or five children," said Dr. Sagi. "Jews want no more than two children. Protestants want three." • The U.S. Census Bureau in Washington, D.C., reported that the number of divorced persons in the U.S. increased between 1950 and 1960 at a rate twice as fast as that of population growth. Persons fourteen years of age or older in the population totaled 126,276,000, an increase of 12.6 per cent, census figures indicated. The number of divorced persons numbered 3,152,320, an increase of 694,941, or 28.3 per cent, over the 1950 census total.

► CHURCH CONSTRUCTION LAGS

Fewer new church buildings were under construction in 1961 than in 1960, according to the U.S. Census Bureau. Church construction amounted to some \$91 million during September of this year. This is roughly \$3 million less than during the same month a year ago. It had been forecast that church construction would run 3 per cent ahead of 1960. Instead it is 3 per cent behind. Work on church-related schools, colleges, hospitals, and institutions is on the increase, however.

► EPISCOPALIAN HEADS RELIEF SERVICE

Hugh D. Farley, a communicant of the Church of the Redeemer, Washington, D.C., recently became the new executive director of Church World Service, relief and rehabilitation agency of the National Council of Churches. Among its more than forty international operations, Church World Service distributes



surplus food to hardship areas such as Asia and Africa, sends used clothing to victims of war and disaster, resettles refugees in this country, and operates an international student exchange for the thirty-five Protestant and Orthodox churches cooperating in the agency. Mr. Farley has had a long career in international relief operations, having worked with the U.S. Department of State, the U.N., and the International Cooperation Administration.

► CHRISTIAN ADVISE AND CONSENT

The unusually long session of the Eighty-seventh Congress produced legislation which both pleased and

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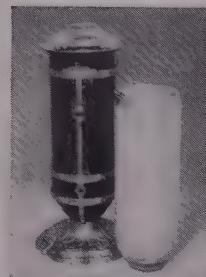


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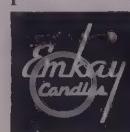
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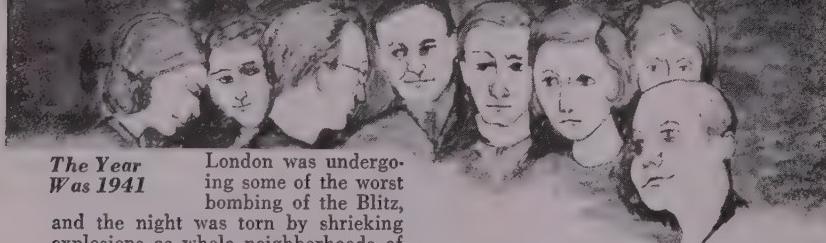
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A Strong Voice Out Of The Darkness

Suddenly one of the group, a minister, rose with Bible clenched tightly in hand and began to speak in a voice that was strong with faith. He was telling the ancient story of another time when people had huddled in fear at the foot of the cross—and of how they had heard the Savior saying, "Father, forgive them; they do not know what they are doing."

An Old Story Told With New Power Somehow, the minister was giving the words new power and meaning for the little basement group. Somehow, as he spoke, the ancient model of divine love and forgiveness was clear to them in a way it had never been before. Jesus had always spoken directly to his listeners in the language they used daily and understood most easily. And now, at last, in spite of the terrifying conditions outside, the words were being spoken again in the language of the people. A great calmness and faith in God—a new courage and inner strength—swept through the once fearful group, and they listened in rapt attention as they heard in a fresh and more immediate language "The Good News" spoken anew...

A New Translation Is Born It was perhaps on just such an occasion as this that J. B. Phillips first conceived his idea for a translation of the New Tes-

tament in the spoken English of today. During those trying days of 1941, it seemed particularly important to the Reverend Mr. Phillips that the members of his bombed out church should realize the full, present-tense vitality of the Word of God. As his project continued over the years that followed, he found ever increasing encouragement in the heartfelt gratitude of all who heard or read his work.

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worldscene *continued*

disappointed church people. With the single exception of federal aid to education, religious groups—Protestant, Roman Catholic, and Jewish—were usually united in the recommendations they made to Congress on matters of moral and social concern.

● In the field of foreign policy, religious groups took considerable satisfaction from the fact that Congress voted to establish a permanent disarmament agency as a major arm of the government. Most of them were, however, disappointed by Congress' failure to vote the long-range funding authority asked by President Kennedy which would have allowed long-range development in the underprivileged countries, something church groups, with their experience in the mission field, have long urged.

● The Food for Peace program, in which religious groups have taken a leading role, was extended and expanded by Congress. The United States is now sharing its abundant agricultural surpluses with less fortunate nations. The establish-



ment of the Peace Corps on an experimental basis can be directly traced to various church groups which led the way with their long-established mission work.

● On the domestic scene, churches have expressed grave concern over mounting crime and juvenile delinquency. They also put the spotlight on the problems of migratory workers. Congress took action in all three of these fields, launching a \$30 - million - a - year rehabilitation program for delinquent youths, establishing a number of laws directed against organized crime and racketeering, and passing five new laws designed to ameliorate conditions among the migrants, heretofore a tragically neglected group.

BOOKS

Conducted by
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Eva Walsh
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The Glory of Eden

IT SEEMS impossible that any modern writer could illuminate the hackneyed story of Adam and Eve. Yet David Bolt does just that in *Adam: A Novel*. He attempts no new interpretation, but he handles the material at hand in such a moving and delicate manner, with such acuteness of perception, that our own perceptions are heightened. There is great restraint in his writing, coupled with a poetic faculty that makes his prose sheer beauty—sheer delight.

In Mr. Bolt's moving treatment of the relationship between Adam and Eve, their love is physical as well as spiritual. The radiance and freshness

in their response to each other never descend into sentimentality. They see each other as God sees them. The author has also been able to communicate some sense of God's closeness as well as His majesty, which makes the agony of the Fall and separation from God all the more painful.

The glory of Eden is woven all through this book (138 pp. New York: The John Day Company. \$3.00). For instance, it is shown in the feeling that Adam has for the leopard and for all wild things. They literally lie down together. But all that changes when Adam becomes aware of evil.

In spite of banishment, there is still hope. Adam slowly comes to know that God is with him beyond the lost Eden; and will remain with him to the far limits of the created world.

There is no explanation of the dragon's presence in the Garden, and there is a hint that the tension and heightened knowledge Adam must now live with are, in part, compensation for his disobedience.

This is a book full of grace, more a poem than a novel, and David Bolt is a master craftsman.

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BOOKS continued

For Cheerful Contemplation

THE PACE OF A HEN by Josephine Moffett Benton. 100 pp. Philadelphia: The Christian Education Press. \$2.50.

The main title of this book is taken from the writings of Saint Teresa of Avila: "Those seeking the life of the spirit should be cheerful and free, and not neglect recreation. Married people must act in conformity with their vocation—but their progress will of necessity be but the pace of a hen." The subtitle of the volume is descriptive of its purpose: *Ways to Fulfillment for a Housewife*.

Josephine Benton, author of *The Pace of a Hen*, is a mother and grandmother who has developed a way of life which she here shares with other women in a cheerful, sisterly manner. As the writer of several study pamphlets designed largely for women, Mrs. Benton brings to her latest work a knowledge of the deeper longings that characterize the feminine approach to life, and gives some specific suggestions for satisfying those longings.

The quotations below will illustrate the warmth and appeal which make *The Pace of a Hen* convincing. Many women will want to read the book and then share it with other women.

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"Having been blessed with strength, with skills, with education, with happiness, how else can a oneness with creation be preserved unless those of us who have too much share with those who have too little?"

"It takes one kind of courage to meet misfortunes that come to you. It takes courage of another kind to go

out and involve yourself in troubles that would never touch you if you remained cloaked in indifference."

"George MacDonald has a theory that I like. In relaxed sleep not only does the tired body become rested and, being rested, freshens the mind; but of more importance, in sleep the soul goes home to God, and there being close to the Heart of Creation, returns creative and buoyant."

The Pace of a Hen can be recommended for contemplative reading, and a copy of the book would make an especially thoughtful gift for a woman of any age.

—ADA C. ROSE

Story Sermons for Children

STORIES OF YESTERDAY AND TODAY FOR JUNIORS: 34 story sermons for boys and girls by Alice Geer Kelsey. 127 pp. New York: Abingdon Press. \$2.00.

The title describes these stories exactly, and they are excellent of their kind. They don't try to "put over" a lesson on an unwitting reader; the lesson is unashamedly clear—and well written and interesting besides. Furthermore, these stories are relevant to any child's life, whether they take place in Alaska, the Philippines, or two thousand years ago. One receives a strong sense of the universality of Christ's kingdom both in time and space.

—JACQUELINE JACKSON

Trio for Teenagers

THE SHEPHERD OF BETHLEHEM by Gordon Powell. 32 pp. Westwood, N. J.: Fleming H. Revell Co. \$1.50.

THE TIME OF THE LAMB by Leonard Wibberly. 47 pp. New York: Ives Washburn Inc. \$2.50.

CHRISTMAS STORIES FROM MANY LANDS edited by Herbert H. Wernecke. Philadelphia: Westminster Press. \$3.95.

The Shepherd of Bethlehem is the story of the first Christmas as one of the shepherds might have told it to Saint Luke. It is a worthy successor to Mr. Powell's *Innkeeper of Bethlehem*, and an appropriate gift for children aged 10 to 14.

The Time of the Lamb is a Christmas story narrating the personal experience of a lonely shepherd boy on the downs of Hampshire. It is beautifully told and would be especially appealing to boys 10 to 14.

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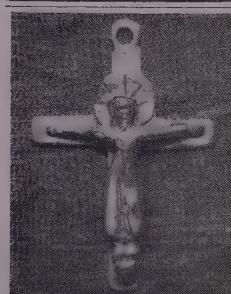
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Phillips Brooks, the Man

FOCUS ON INFINITY by Raymond W. Albright. 400 pp. New York: Macmillan. \$4.95.

Great men live for posterity through the chronicles of their biographers. This is the service rendered by Professor Albright in his life of Phillips Brooks, *Focus on Infinity*.

The early chapters of the book are devoted to the strong relationships within the Brooks family, particularly to the influence of his mother, who constantly exhorted Phillips to pursue his spiritual search.

Phillips Brooks' preaching fame came early, and his services as a speaker were in continual demand. Believing that "no man can do much who is not much himself," he was fearless in expressing himself.

Europe, from the frequent rest cures he took there, became as familiar to Brooks as his own country. Many of the ideas for Trinity Church in Boston, for which he is best known, came from European cathedrals.

Although the style is a bit tedious at times because of too much detail, the reader is caught up with the warning of Phillips Brooks himself that "biography is a man. Never lay it down until the man is a living, breathing person to you. Then you may close and lose and forget the book. The man is yours." —MARGARET B. TIMS

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Does Peace Exist?



JESUS is coming into the city. It could be your city, any city; it could be the citadel that is our inner selves and separate souls—Jerusalem symbolizes them all. “And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (LUKE 19:41-2).

We too could weep over this, for in spite of the two thousand years that this text has looked out of the pages at us, peace seems no nearer, inside us or around us, than it was then. We are still squabbling over differences of religion, government, ways of life and opinion, while inside ourselves the same war that St. Paul speaks of still continues: “For the good that I would I do not: but the evil which I would not, that I do” (ROMANS 7:19). Peace—apparently—does not exist, and never has.

But we keep on asking for it. *Grant us thy peace*—this phrase is one of the heartbeats of the Communion service, and appropriately so, for it is one of our deepest desires. We long for quiet and tranquility, for the still waters and green pastures of Psalm 23.

Grant us thy peace. Have we any conception of what this means? Is this peace that we ask for what we think it is? “It was very peaceful,” we are likely to say of a day in which nothing upset us, confronted us with any choices, or changed the course of our

lives in any way. Our “grant us thy peace,” if translated into a true prayer of the heart, might run like this: “Please, Lord, keep things going along exactly the way they are.”

But Jesus demanded openness to change. It is the people who are not glued to their possessions, their ways, their lives, to whom He promises life. Perhaps it is the people who are not glued to peace, in the placid sense that we give the word, to whom He promises peace.

For He does promise it. “Peace I leave with you. My peace I give unto you; not as the world giveth give I unto you” (JOHN 14:27). His peace: what kind of peace is this? Not the kind that “the world”—made up as it is of people like you and me, with our natural inertness of desire—values, evidently. He never chose to live the kind of day in which nothing happened, nor did His disciples after Him. They moved among crowds, in tense situations, traveling constantly. “The Son of man hath not where to lay his head,” Jesus told one would-be follower—no resting place in a house, or a tradition, or a way of life. And yet He promised peace. It looks as if whatever peace He offers us, as followers of His, will require that we redefine the word.

But how? If peace cannot be quiet and tranquil, what can it be that will mean anything to us?

Grant us thy peace: in the Bach “B-Minor Mass” there is a famous musical

setting of this phrase. It is not at all what we should call peaceful music. The notes are tightly packed; the strands of melody crowd closely behind one another; many voices seem to be crying out. The whole effect is of a tension that seems beyond human strength to bear—yet a tension that is borne, somehow. This is not the quiet music of the spheres, riding serenely, like the moon, above the clouds; it is the music of the world, sorrowing, sighing, suffering, dying—with, at the end, trumpet notes of fulfillment and power.

It seems as if Bach were telling us that Jesus’ peace, which He promises us, is not to be found *above* life, but *through* it. Like the disciples, we must follow what William Law called “the process of Christ”: we must take the raw materials of the life we live and the world we live in, and transmute them, through the energy of the spirit of Christ working within us. We must let this spirit act in us and in our lives like the yeast of His parable. And when it is working freely, when nothing impedes its quiet, steady power—then there is peace, both within and without.

*The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers, pray for but one
thing—
The marvelous peace of God.*
(HYMN 437)

—MARY MORRISON

ANGLICAN CYCLE OF PRAYER

At the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, "that the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer cycle lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

JANUARY

Regional Churches of the Anglican Communion

- | | | | |
|---|---|----|---|
| 1 | The Church of England: Arthur Michael Ramsey, Primate; Frederick Donald Coggan, Primate. | 10 | The Church of the Province of South Africa: Joost de Blank, Archbishop. |
| 2 | The Church in Wales: Alfred Edwin Morris, Archbishop. | 11 | The Church of the Province of the West Indies: Alan John Knight, Archbishop. |
| 3 | The Church of Ireland: James McCann, Primate; George Otto Simms, Primate. | 12 | Chung Hua Sheng Kung Hui (Holy Catholic Church in China): Robin Chien-tsun Chen, Chairman of House of Bishops. |
| 4 | The Episcopal Church in Scotland: Thomas Hannay, C.R., Primus. | 13 | Nippon Sei Ko Kai (Japan Holy Catholic Church): Michael Hinsuke Yashiro, Presiding Bishop. |
| 5 | The Episcopal Church in the U.S.A.: Arthur Lichtenberger, Presiding Bishop. | 14 | The Church of the Province of West Africa: Vacant. |
| 6 | The Anglican Church of Canada: Howard Hewlett Clark, Primate. | 15 | The Church of the Province of Central Africa: William James Hughes, Archbishop. |
| 7 | The Church of India, Pakistan, Burma, and Ceylon: Arabindo Nath Mukerjee, Metropolitan. | 16 | The Jerusalem Archbishopric: Angus Campbell MacInnes, Archbishop. |
| 8 | The Church of England in Australia and Tasmania: Hugh Rowlands Gough, Primate. | 17 | The Church of the Province of East Africa: Leonard James Beecher, Archbishop. |
| 9 | The Church of the Province of New Zealand: Norman Alfred Lesser, Primate. | 18 | The Church of Uganda and Ruanda-Urundi: Leslie Wilfrid Brown, Archbishop. |

- 19 **Advisory Council on Missionary Strategy:** Stephen F. Bayne, Jr., Executive Officer.

Dioceses of the Anglican Communion

- | | |
|----|--|
| 20 | Aberdeen and Orkney, Scotland: Edward Frederick Easson, Bishop. |
| 21 | Accra, Ghana: Reginald Richard Rosevere, S.S.M., Bishop; Ezra Douglas Martinson, Assistant Bishop. |
| 22 | Adelaide, Australia: Thomas Thornton Reed, Bishop; John Charles Vockler (Mount Gambier), Coadjutor. |
| 23 | Alabama, U.S.A.: Charles Colcock Jones Carpenter, Bishop; George Mosley Murray, Coadjutor. |
| 24 | Alaska, U.S.A.: William Jones Gordon, Jr., Bishop. |
| 25 | Albany, U.S.A.: Allen W. Brown, Bishop. |
| 26 | Algoma, Canada: William Lockridge Wright, Archbishop. |
| 27 | Amritsar, India: Kenneth Daniel Wilson Anand, Bishop. |
| 28 | Anking, China: Robin Chien-tsun Chen, Bishop; Kimber S. K. Den, Assistant Bishop. |
| 29 | Ankole-Kigezi, Uganda: Kosiya Shalita, Bishop. |
| 30 | Antigua, West Indies: Donald Rowland Knowles, Bishop. |
| 31 | The Arctic, Canada: Donald Ben Marsh, Bishop. |

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- | | |
|-----------------------------|--|
| 1. Christ () | a. <i>Church council; a governing or advising body.</i> |
| 2. ecumenical () | b. <i>Of or pertaining to the church.</i> |
| 3. presbyter () | c. <i>The Lord's Supper or Holy Communion; denotes thanksgiving.</i> |
| 4. deacon () | d. <i>General; world-wide in extent.</i> |
| 5. evangelism () | e. <i>A message or letter.</i> |
| 6. Eucharist () | f. <i>A season following Christmas, beginning January 6, commemorating the visit of the Magi as the first manifestation of Christ to the Gentiles.</i> |
| 7. epistle () | g. <i>The Anointed.</i> |
| 8. liturgy () | h. <i>An elder.</i> |
| 9. church () | i. <i>Whitsunday; fifty days after Easter.</i> |
| 10. lay () | j. <i>Usually refers to a particular church, the building or congregation.</i> |
| 11. Pentecost () | k. <i>A place of worship.</i> |
| 12. litany () | l. <i>Divine Word; actively expressed, creative, and revelatory thought and will of God.</i> |
| 13. parish () | m. <i>A set form of worship in which the people (congregation) have a part; usually refers to the service of Holy Communion.</i> |
| 14. Epiphany () | n. <i>Prayer or prayers of supplication.</i> |
| 15. diocese () | o. <i>A sacred image.</i> |
| 16. Logos () | p. <i>One of the twelve disciples of Christ.</i> |
| 17. synod () | q. <i>An earnest effort to spread the gospel of Christ.</i> |
| 18. ecclesiastic () | r. <i>A subordinate who assists the minister.</i> |
| 19. apostle () | s. <i>An administrative area; often a district over which a bishop has authority.</i> |
| 20. icon () | t. <i>Not the clergy; common people.</i> |

See answers, page 48



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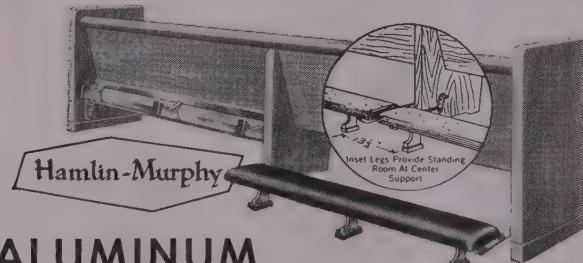
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| 20,
22-23 | Ember Days |
| 21 | St. Thomas the Apostle |
| 25 | Christmas Day |
| 26 | St. Stephen, Deacon and Martyr |
| 27 | St. John, Apostle and Evangelist |
| 27-29 | Meeting of the Association of Professional Women Church Workers, Greenwich, Conn. |
| 28 | The Holy Innocents |
| 29-31 | Overseas Student Conference, Greenwich, Conn. |

JANUARY

- | | |
|---------------|---|
| 1 | Circumcision of Christ |
| 3-4 | Eastern Regional Conference of Church Council Secretaries, Greenwich, Conn. |
| 6 | Epiphany |
| 7 | Church in Human Affairs Sunday |
| 7-14 | Universal Week of Prayer |
| 12-13 | Episcopal Society for Cultural and Racial Unity, Greenwich, Conn. |
| 21-28 | Church and Economic Life Week |
| 25 | The Conversion of St. Paul |
| 28 | Theological Education Sunday |
| 28-
Feb. 4 | Girls' Friendly Society Week |

FEBRUARY

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| 2 | The Purification of St. Mary the Virgin |
| 11 | Race Relations Sunday |
| 11-17 | Brotherhood Week |

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- Meetings, conferences, and events of regional, provincial, or national interest, will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Thanksgivings with the Minister

THE PRAYER BOOK made no provision for the people to say the General Thanksgiving out loud with the minister until 1928, when a new rubric was added (pages 19 and 33) giving them permission to make their voices heard at this point, though not ordering them to do so. Previously they had done so by custom in many places.

Having the congregation join with the minister in this prayer is recommended on several counts. The General Thanksgiving strongly states the deepest causes of our gratitude to God, and gratitude is the highest motive for living as He wants us to live. Almost like a creed, it sums up God's divine action in Creation, Redemption, Grace, and Hope. Finally, it comes to a close in an expression of self-commitment near the end of the service. Could there be a more suitable prayer for the people to say together?

It has been suggested that when the Prayer Book is next revised, congregationally spoken thanksgivings be added near the close of certain other services as well.

A short thanksgiving on page 63 (the Office for Ash Wednesday) could express our gratitude for the continuing loving-kindness of God who, while we were yet sinners, sent His Son to deliver us (ROMANS 5:8). Thus a strong affirmation of trust would close a service which in its present form exhausts itself in bemoaning our failures. There is nothing wrong with a robust sense of guilt; but when we have confessed, we need the tonic of confidence and hope.

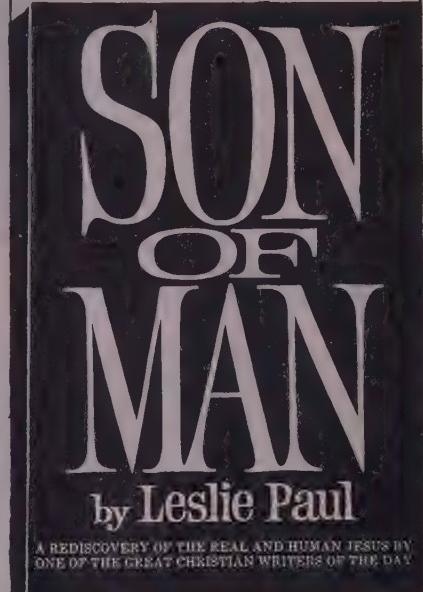
On page 83 the superb Communion thanksgiving could well be set in the form required for congregational participation, with the addition of "breathing-captitals" (as in the Lord's Prayer, Creed, etc.), and a rubric permitting such use. Some would like to have this prayer followed immediately by the Benediction.

The baptismal thanksgiving on page 276 is already furnished with special capitals and designated for the people. How about the one just before the close of this service (page 280)? Would it be well to invite the people to say it audibly?

Suppose you are a parent, or a sponsor, or a fellow parishioner, of one who has just been confirmed. Would you not think it a privilege to join with the bishop in a prayer of thanksgiving (top of page 299) for the step newly taken by those upon whom he has laid his hands?

There are other opportunities in the Prayer Book for adding thanksgivings, to be said by the people with the minister, in order to help the congregation sum up the main intention of the service and to give them a sense of involvement in the liturgical action, as well as a chance to commit themselves once more to their responsibility under God. If the reader will turn the pages of the Prayer Book and find such opportunities, perhaps he will send in suggestions as to how they might be met.

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MOVIES

Body and Soul

A PASTOR stands unyieldingly in the pulpit of his East German church, proclaiming the eternal meaning and significance of the Christian gospel while a Communist officer waits at the rear of the church to arrest him for doing so.

The major theme of this film, *Question 7*, produced by Louis de Rochemont Associates, is the response of the pastor—portrayed as a faithful Christian—to various forms of Communist pressure designed to break down both his faithfulness and his effectiveness. He is subjected to harsh tests. His response to them is all the more painful because he is sensitive and quickly grasps implications. He cannot very well rationalize away the truth; he is too good a theologian and too much a practicing Christian to place undue confidence in men's good intentions.

A secondary theme of the film is the pastor's relationship to his son, a gifted piano student who wants advanced musical training—an advantage the state will deny him unless he denounces his Christian background and gives at least surface obeisance to Communist beliefs. The tension rapidly reaches a climax as a big Communist music festival, which is scheduled to take place in Berlin, forces the son's decision.

A key factor in the drama is the seventh question on a rather broad and complex questionnaire which a Communist schoolteacher gives the boy to fill out. This questionnaire will clearly reveal the son's grounds of faith and belief, with question number seven symbolizing the torturer's thumbscrew.

Seeing the Church against the backdrop of current history as one does in *Question 7*, one is forced to set up a

scale of priorities and values as to what is most important in the life of the Church. Is it social organization? Is it the sharpest possible increase in number of nominal members? Is it church building? Is it honest (and often painful) proclamation of the Word of God, increasing the meaning and practice of the Church's sacramental life, finding oneself in the reality of fellowship in the community which represents the mystical Body of Christ? (If the latter is the most important thing, one is aware of its difficulties vis-à-vis the material contentment, often demonic inner restlessness, and spiritual confusion marking much of contemporary Western Christianity.)

Christian de Bresson effectively plays the part of the pastor's son who is torn between his faith in God and love for his father, on the one hand, and his desire to develop his musical talent, on the other. If the film as a whole has a considerable documentary quality and style, a good part of this must be credited to his matter-of-fact portrayal.

The New York Times' Bosley Crowther found Michael Gwynn's portrayal of the German pastor "ponderous and sanctimonious." I did not. Moreover, Mr. Crowther felt that "he is made to appear too heroic, too consistently brave and honorable. He doesn't waver for one moment in his sense of rightness or in his refusal to compromise." I believe that the film's strength is found to a considerable extent in the pastor's searching of soul and his tortured examination of the sources of his own power. He finds that he has no power or strength of his own. He is driven to rely solely on the power and strength of Jesus Christ to

meet the tests that await him—and the film's conclusion shows that there will undoubtedly be many more of these.

It would be well for contemporary American Christians to ponder the implications—clearly seen in the film—of what it means to live as followers of Jesus Christ under the domination of a state which officially despises and fears men's faith in Jesus Christ. As apostasy and falling-away from the Christian faith surely develop, so just as surely there grows up a more mature Christian commitment which finds deepened purpose and resolution in pain and rejection.

The picture should have amounted to a great deal more than it does. It is guilty of simplifications and stereotypes; a quality of integrity which it curiously lacks should have absolved it of both kinds of guilt. Yet, notwithstanding, its basic theme is developed with a sturdy and honest simplicity. Pampered Christians who have not yet had to face up to some of the social implications of being a Christian in such a world as today's might be well advised to see *Question 7*. Its message is that one cannot be content to give one's body to the state and one's soul to God, even when the state desires both. A Christian man is a being whose body, mind, and soul comprise a total personality which, when he has entered into death, will be resurrected from the dead in Jesus Christ. A Christian man cannot split asunder his being and personality in order to accommodate the state, be it Russian or French, English, or American. A Christian man—in his body, mind, and soul—gives his primary obedience to his Lord.

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ANSWERS TO PUZZLE ON PAGE 43

- 1, g. From the Greek *Christos*, anointed.
- 2, d. From the Greek *oikoumenikos*, the inhabited world.
- 3, h. From the Greek *presbyteros*, an elder.
- 4, r. From the Greek *diakonos*, a servant or minister.
- 5, q. From the Greek *euangelos*, bringing good news.
- 6, c. From the Greek *eucharistia*, a giving of thanks.
- 7, e. From the Greek *epistole*, to send to.
- 8, m. From the Greek *leitourgia*, public worship.
- 9, k. From the Greek *kyriakon*, the Lord's house.
- 10, t. From the Greek *laikos*, of or from the people.
- 11, i. From the Greek *pentekoste*, the fiftieth day.
- 12, n. From the Greek *litaneia*, to pray.
- 13, j. From the Greek *paroikia*, dwelling beside.
- 14, f. From the Greek *epiphaneia*, to show, to manifest.
- 15, s. From the Greek *dioikesis*, housekeeping; administration; a province.
- 16, l. From the Greek *logos*, word, thought.
- 17, a. From the Greek *synodos*, a meeting.
- 18, b. From the Greek *ekklesiastikos*, an assembly of citizens called out by the crier; also, the church.
- 19, p. From the Greek *apostolos*, one sent forth or away.
- 20, o. From the Greek *eikon*, an image (originally a painting, mosaic, or bas-relief, not a statue).

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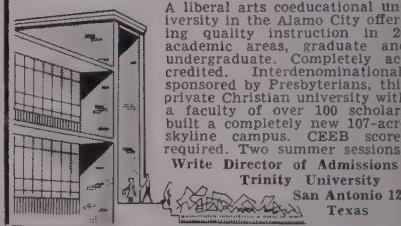
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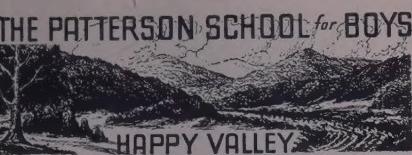


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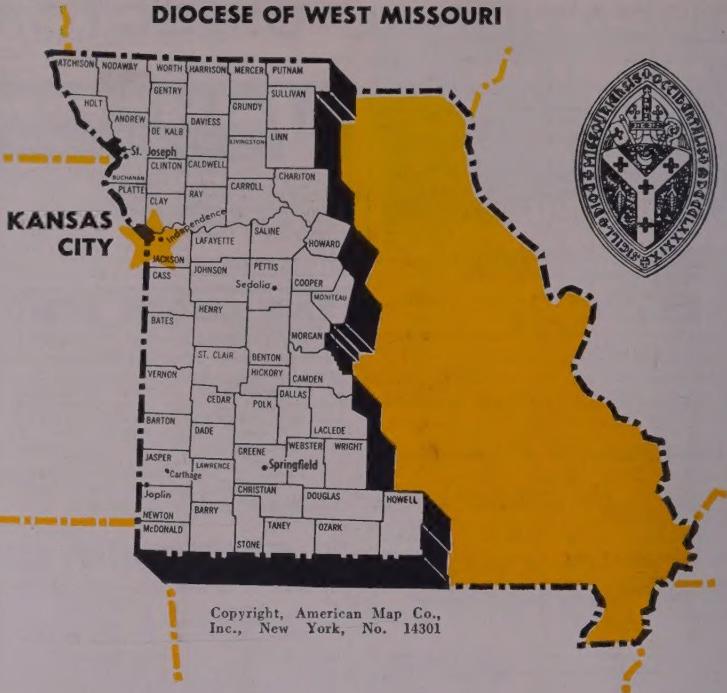
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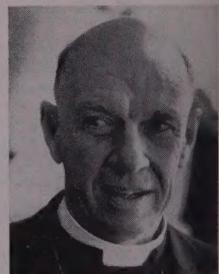
DESPITE the TV producers' dogged attempts to depict the "real" Jesse James as a slightly adenoidal juvenile delinquent, the American public clings to its heroic image of the famed outlaw, and nowhere more tenaciously than in western Missouri, where he was born. Of course, West Missourians have contributed a great deal more to the nation than the colorful James boys. Out of the beautiful Ozarks have come some of our most original folk songs, while Kansas City provides a contrasting industrial exchange center for clothing, meat, and cars.

The diocese's more than 20,000 Episcopalians can list contributions to the United States uniquely their own. Four of mid-America's oldest churches were built by Episcopal pioneers and have become historic shrines. The see city, Kansas City, now includes eleven of the diocese's 52 parishes and missions. One of these is St. Andrew's, with some 3,200 communicants.

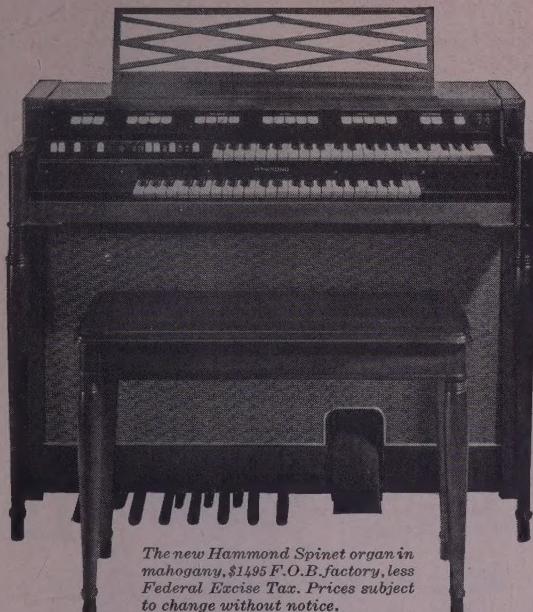
The Cliff Springs Conference Center in the Ozarks is being developed into a 193-acre diocesan camp and conference headquarters. Roanridge, an orientation headquarters for priests about to enter rural parishes, is also used for retreats and conferences. St. Luke's Hospital, Kansas City, has a 441-bed capacity.

West Missouri's fourth bishop, the Rt. Rev. Edward Randolph Welles, is a graduate of Kent School, with Bachelor of Arts degrees from both Princeton and Oxford and doctoral degrees from General Theological Seminary, Nashotah House, and Missouri Valley College. Bishop Welles served first as rector of Trinity Church, Woodbridge, N.J., followed by two years as chaplain of St. Mark's School, Southborough, Mass. He was dean of All Saints Cathedral, Albany, New York, for four years; rector of Christ Church, Alexandria, Va., for the next four; and dean of St. Paul's Cathedral, Buffalo, N.Y., 1944 to 1950.

Consecrated as Bishop of West Missouri in 1950, Bishop Welles also serves as president of the board of directors of St. Luke's Hospital in Kansas City, and is an overseer of Missouri Valley College. He is married to the former Catharine Van Alstyne; they have four children.



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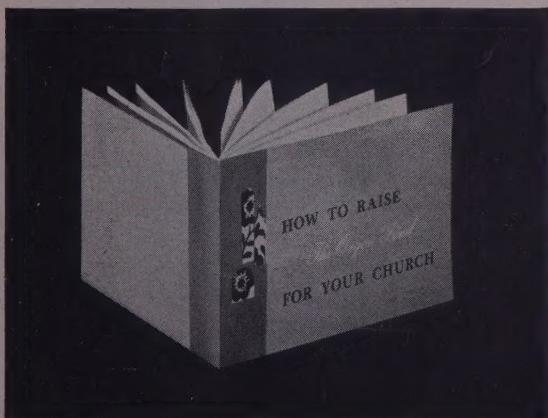
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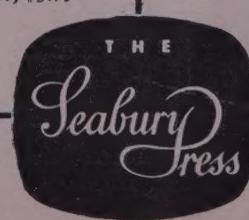
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